

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
RELIGION and REFORM.

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FRIDAY, APRIL 19, 1929.

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The Two Worlds

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FRIDAY, APRIL 19, 1929

PRICE TWOPENCE

Manchester Propaganda Meetings.



THE last of the eighth series of lectures held in the Ardwick Picture Theater was held on April 7th, when Mr. Ernest Hunt, of London, addressed an audience of some 1,500 people on "Why We Survive."

Mr. E. W. Oaten (chairman) expressed his delight in taking the platform side by side with his old friend, to whom he gave a hearty welcome. Every new movement, said Mr. Oaten, had its period of persecution and difficulty. Spiritualists had gone through a good deal of persecution and oppression for eighty years, and there were still laws upon the Statute Book which condemned mediums to go to gaol. Mr. Oaten knew an old lady (over seventy years of age, who had been a working medium for one church for thirty years. Somebody found out that she was a medium, and induced her to give a private sitting. She was convicted of fortune-telling—for giving evidence of life beyond the grave, and at seventy years of age she was condemned to three months' hard labour. She was only one of scores who have passed through the same thing, and when she came out she was asked "What are you going to do?" She said, "I'm going to start again to-morrow." That was the spirit, he said, that had carried Spiritualism through. The time had come when the avenues of research into this subject ought to be free. He saw hundreds of people coming asking for evidences, but there was not a medium dare act in Manchester! He was quite aware of the abuses of mediumship; abuses were found in every department of life. But the Witchcraft and Vagrancy Act (under which mediums were convicted) ought to be amended, not repealed, to allow an honest psychic to practise, and to give evidence of another life. Under the Witchcraft Acts it is distinctly inferred that there are no spirits. But there was no evidence of human survival to-day, said Mr. Oaten, apart from that which Spiritualism produced; all the rest was inference.

Some years ago a Bill of one clause was prepared, which would give the right to Spiritualist Churches to present phenomena which were evidential of spirit activity, without hindrance. The authorities started sniping individual mediums who were working independently here and there. Tens of thousands of pounds had been collected in fines. A church at Brighton, fully registered as a place of worship, was attacked, and not only was the medium prosecuted, but was the secretary of the church, for allowing the sittings! That case was a put-up job by another denomination. Mr. Oaten said, "Law or no law, Parliament or no Parliament, police or no police, we are going to have independence, and

we must be allowed to worship in our own way. I am speaking for a large body of Spiritualists, and as Spiritualists we are parts of one another; our business is to stand together and protect one another. It ought not to be in the power of any religion to penalise another, and we will not be interfered with."

Mr. Oaten referred to the General Election. Any Parliament had got to do what the voice of the country demanded, no matter what Government was in power; that was why Bills were passed which were often opposed to the views of a Government. We must choose our candidates and vote for them. He had been in correspondence with Mr. Baldwin, Mr. Lloyd George, Sir Herbert Samuel, Mr. Ramsay MacDonald, Mr. Snowden, Sir William Joynson-Hicks, Sir Geo. Davidson, and Sir F. Boyd-Merriman. The latter had side-tracked the whole issue, and at a garden party had insulted Spiritualists by saying that they wanted to revive the Lancashire witches. It was a cheap joke, and gentlemen, said Mr. Oaten, did not joke about other people's religion. He urged his hearers to question their candidates, and to have distributed some of the hundreds of thousands of the copies of the printed manifesto. Spiritualism started eighty years ago in a minority of two; to-day it swept the world.

"WE ARE CONVINCED."

In opening his remarks upon "Why We Survive," Mr. Hunt said: There is no ambiguity about my title, no hedging, nothing with an "if" about it. The simple title was "Why We Survive," because, as Spiritualists, we are convinced that we do. We are not debating the question any longer—we know. In a preface to a book recently published, entitled "The Bridge," Sir Oliver Lodge had said: "I would willingly go to the stake in support of my belief, my absolute assurance in survival after death." Mr. Hunt said there could be no stronger statement than that from such a cautious, such an eminent, such a wise man. It had been put on record and it stood, and every Spiritualist in the country who had studied the subject would back him up.

There were two methods of presenting the subject, the general one was through mediumship. But in this country there was an enormous number of people by whom mediumship was ruled out of court. They could not be appealed to because they went down at the first ditch. Another method might be termed the inductive method: the facts of human nature from unusual quarters. The same point was arrived at by the two methods, deductive and inductive: that man survives.

Illustrations from wireless gave a good working analogy. Up and down the country were a number of transmitting stations, each working on a definite wave length. With our tuning instruments we could attune to Manchester, or by the turning of a knob to London and out of Manchester. And when the instrument was attuned to Manchester, that station and no other was picked up.

TWO BODIES—DIFFERENT ATTUNEMENT

We had two bodies at this moment, continued the lecturer, and they were differently attuned. The physical one was tuned in to the physical world, and was adapted for putting us in touch with our everyday work: it was built out of the dust of the earth. "The Lord God made man out of the dust of the earth, and breathed into his nostrils the breath of life," and therefore every man was an inspired individual. He was something more than a body, he was a living soul, a much finer order of matter tuned to a much higher note, so high that in the ordinary way it can reach

no impression upon our senses, but it can be seen by clairvoyants. His chairman could see it, said Mr. Hunt, but he himself could not, yet he did not deny it. That finer attuned body was of like form with this: "Take that as your philosophy, because it will explain an enormous number of things to you."

After a day's work we became tired, and then put our heads on the pillow, but we did not actually go anywhere else: when we were asleep we altered our attunement and tuned into the other body. We "died" for the time being. We oscillated, said the lecturer, between the two worlds just as we might oscillate in attunement to Manchester and 2LO, and there was no more mystery about one than the other. We got our energy from the next world. The food we ate was only to repair the broken tissue, it was not the energy. The extraordinarily clumsy method of speech had to be used in this body, but it was not always necessary to say things in order to convey thoughts. People in love found a very much more direct method of conversation than speech: the soul to soul communication: the invisible self was the real self.

If a person fainted, a doctor might be called in, and would open an eye, but the eye need not see. Why? Because the eye never did see, it was the soul that did the seeing. The soul for the time being forsook the physical body when a person fainted, and then the body could do nothing. He knew, said the speaker, that human beings expired, but we did not realise that they were truly inspired at first, and because they were inspired they were living souls. The physical body was bound to break down, wear out, perhaps suffer from a disease, perhaps meet with an accident. But the "I" would not be dead. "Whoever goes to my funeral," said Mr. Hunt, "I am not going." There was no truer word spoken, he said, than the words of the song, "John Brown's body lies a-mouldering in the grave, but his soul goes marching on." "That is a scientific, true statement." In psychological circles there was much talk, said Mr. Hunt, about the conscious mind and the sub-conscious mind. The conscious worked through the brain, and had limited faculties, but the sub-conscious had extraordinary faculties, which would take some 500 years to unfold. In the due development of this brain and the joining up of the soul was the path to genius, here and now, the powers of the soul, the spirit self incarnate. We came, then, into those greater powers foreshadowed and hinted at in the sub-conscious of the present moment, and go on to greater heights, to nobler endeavour, to brilliant prospects compared with which this present world is truly a drab affair.

"STUDY THE EVIDENCE."

The whole question of this invisible self is one of evidence. Mr. Hunt did not expect people to believe these things because someone got up and said them. He wanted people to study the evidence. When people sat by the fireside at home, when the house was empty, and the light not put on, they "went out" on the wings of fancy. They may be with friends in Canada or Australia. They were very really with them, he said. When a sound was made, such a person soliloquising would have to "register," for he would not realise at once that he was sitting by the fire. Even such a simple example as that was an illustration that the dull physical body was kept here by geography and by its own weight. In dreams we travelled in what was termed the astral, the soul body. Some people visit scenes and places under these circumstances. A lady in the States who had this faculty of being out of the body, one morning, passing some men working, asked one of them to send a post card to an address which she gave, saying that he had met her at that spot. The post card was sent, yet *she had been in bed all the time!* The chairman had carried out a number of experiments in that direction, said Mr. Hunt. The same things could be done under hypnosis. The soul could see a hundred miles away.

"I have the records," he said, "of a large number of people who have watched operations upon their bodies. If their eyes were open at all they would be looking up, but these people always 'saw from above.'"

THE SILVER CORD.

Between the two bodies while we are still alive there

is a cord, sometimes called in the Bible the Silver Cord, psychic cord. "Or ever the Silver Cord be loosed," body returns to the dust as it was and the spirit returns to God who gave it." When we wake up on the other side we seem to be absolutely ourselves, and many people find it to be persuaded that they are dead! We are born into this world by a life cord uniting us to the mother, and it is not until the Silver Cord is loosed that we become separate individuals, and are born into this world. We are born into the next world with that same type of psychic cord. When you take into consideration all the things you see how reasonable it all is, and you have arrived at the same position as the mediums.

I have dealt with phenomena in the sleep state, the hypnotic sleep state, the projection of the astral body, and with phenomena verifiable along the ordinary investigations of science. Then you can go to your Spiritualist study what he has to say, and the whole thing will be corroborated over and over again both ways. And what are you going to make of it? If it were only knowledge not to be applied, it would not be of very much use. Get into the habit of thinking of yourself as the invisible person that inhabits the physical body.

THINGS OF THE SPIRIT.

Practise the things of the spirit, a kindly word, a help given to a down and out, stop the tears of an unhappy child, look after that fellow who cannot help himself. These are the real things of life and stand you in better stead than whole streets of houses and bundles of share certificates. Directly you begin to centre on spiritual things you benefit your health, benefit your body, your brain, your prospects, your happiness in a thousand ways. Spiritualism will make you happier men and women, saviores because you will carry that aura around you. You can help people, even if you only pass them in the street. Know what you are: that you are a living spirit. Realise that your life and you will be living, not as under men, but unto God.

During the evening Mr. Leslie Scott (baritone) sang "The Soul of a Man" and "Thou Art the Truth," his renderings being highly appreciated.

RUDIE SCHNEIDER COMES TO LONDON

RUDIE SCHNEIDER, the well-known Austrian materialising medium, was expected in London on April 10th. He was coming from Munich by airplane, and is to give a series of four seances at the National Laboratory of Psychical Research, under the supervision of Mr. Harry Price and a number of scientific observers.

Mr. Price said to a "Daily Mail" reporter:—

"Schneider is one of the most puzzling Spiritualist mediums I have met. I have attended seances at Munich, Vienna, and Braunau, and was so impressed by the results that I made up my mind I would test his powers in our laboratory. He is a poor man, and takes no money for his Spiritualistic work. When he is in a trance telepathic pseudopods, or false limbs, appear near him. Hands which can be touched appear, and they will indulge in a tug-of-war with ribbons. I often thought that I should like to capture one of these hands and put it in my pocket. But Spiritualists say that this would injure the medium severely. Schneider wears black tights all over his body, and has luminous bands round his head, wrists, and ankles, as well as luminous buttons. In addition, two people who hold him wear metal mittens. If either moves an electric circuit is broken, and a light goes out. Most elaborate arrangements have been taken to ensure that there is no trickery, but still the results are the same."

"God is not dumb that He should speak no more."

If thou hast wanderings in wilderness and findest not

Sinai

"Tis thy soul is poor."—LOWELL.

This Spiritualism.

BY FREDERICK H. HAINES F.C.I.B.

IV.—LABORATORY EVIDENCE.

As thought and reasoned action are the highest manifestations known to us of our spiritual selves, so it follows that the intellectual test is the highest form of evidence of survival after death. The spirit activity must have an intelligible appeal. Visibility is not the sure test of presence, but intelligence is. Yet every Spiritualist must confess that Modern Spiritualism has found a large expression in physical phenomena which fails to satisfy the intellectual or the spiritual cravings. Yet the seance room has played an important part in our spiritual growth.

Physical phenomena I view as preparatory to higher revelation. Raps, lights, and materialisations, with all that is implied therein, undoubtedly hold the attention of the simple and illiterate where intellectual appeal would fail. It also serves to focus attention upon the abnormal, and thus interests even the learned. The return of the dead in spectral form is almost a part of man's traditional expectation. We are all at heart a "Doubting Thomas"; we want to see and touch before we believe. Hence it is that the materialisation medium is always a good draw in Spiritualistic circles. That such form of mediumship is open to charlatanry is obvious to all, and consequently it is more frequently a means of promoting dispute as to reliability than faith in spirit presence. Yet it is in physical phenomena that the scientist discovers scope for his abilities, and the most convincing evidence of the presence of the "unnatural," if not the supernatural.

Physical phenomena will always be the most popular evidence in the sight of the many. A miracle is always a popular appeal, even if it does little good. By His miracles Christ was presumed to attest His Divinity. Therefore, we may perhaps understand why these wonders of the seance room, with their atmosphere of discord and their inanities of performance are produced by those from whom we earth-bound men and women expect holiest things. No one who has ever attended such seances as are common in many parts of the world can avoid a sense of wonder at the trivialities filling up the programme. The phenomena is trivial if wonderful. And the sitters are instructed to behave in many instances quite unlike themselves. Spiritualists may resent the criticism, but, in my opinion, the atmosphere of a seance room, in some instances, might well affright spirit presence rather than attract it. Why should community singing in its crudest form be deemed a necessary feature of many such meetings? To sit in the dark and create a psychic or magnetic condition by holding hands or by forming a circle appears to be a reasonable concession to the circumstances of the phenomena; but what real good to spirit work and different singing can do is debatable.

As this phase of the subject must astonish many earnest searchers after truth, let us consider it further. Remember, we are seeking to discover the conditions that influence spirit manifestation. We are still in the experimental stage. Spiritualists, when they talk about the conditions of the seance room, make much of what they call "the vibrations." Now, without having any complete theory of the methods employed by "the spirits," it is generally conceded that prayer, singing, or music in any form helps. Nay, more, you may resolve this down to the statement that "noise" helps. Apparently music, as such, is not essential for the best results. Any old tune will do so long as the sitters play, shout or sing it noisily. The sceptic discovers in this fact a cloak for fraud, and he is not to be blamed for deducing so obvious an explanation of the apparently incongruous. Yet experience teaches Spiritualists that the phenomena they seek is frequently stimulated by such "uproar." If you switch on the gramophone, for instance—jazz or classical selection is a matter of no consequence—"the voices" will gather power at "a trumpet sitting" where you may have sat long in silence, unbroken except by the breathing of the sitters.

Now, I do submit that this is not the real explanation

of the fact that "vibrations" help "the spirits." Rather do I believe that the activity, movement, life, conscious control by ourselves stimulates tranquillity of mind, and enables the condition to be clarified of wonder, fear or intense emotion in any form. I would liken the situation to that of the expectant audience which by its chilling silence and critical scrutiny of the talented artist paralyses his ability to do justice to himself. The cheerful reception or calm acceptance of his skill will evoke his courage and a desire to excel. Assurance is a psychological factor of success. Actually it is the mind of the audience that really matters. The quality of receptiveness will tend to secure the best result available. The gifts of the artist or of the spirits are beyond question. They give, but we have to cultivate the ability to receive. And so if, in our foolish misinterpretation of facts, we do promote a better seance room condition by "noise," well. Spiritualists may be thankful that someone made that discovery. Yet there is no need to exaggerate this necessity. Personally, I think quiet conversation and interchange of opinions without argument is equally conducive to that tranquillity of mind which "our friends on the other side" find helpful for their manifestation. And the sooner this is appreciated by Spiritualists, the greater will be the readiness of serious-minded people to pursue what is undoubtedly a very wonderful phase of the subject. At present this "want of peace" mars for sensitive persons the approach to much spirit manifestation.

I could fill these pages with numerous examples culled from psychic literature of the wonderful things that have happened in obscure corners of the globe to unimportant people. The records of such happenings are available to all who read. There have been miracles galore. Yet they have not been performed to arouse mankind to a sense of his responsibilities as a spiritual being; they have been done seemingly to teach some few faithful ones who were met together "in an upper room." The spirit world is very prodigal with miracles. I know that conjurers and public performers have made capital out of the miraculous nature of seances, and have reproduced, to their own satisfaction, most of the phenomena recorded. But it is a simple proposition for a conjurer with his assistants and lengthy preparations and stage properties to entertain and mystify an audience willing to pay his fees and overlook his blunders. But the case of a simple uneducated medium, frequently unpaid, under suspicion maybe, yet without contrivance or control of any stage setting, he or she enters a trance state and evokes on occasions dozens of forms, with voices and gestures recognisable by sitters. Neither sex, stature nor nationality, seem to offer any difficulty in such manifestations. Sometimes, when the conditions are good, the results have been such "living, palpitating, breathing personalities" that the materialised ones have walked and talked and rejoiced with the sitters like one of themselves, even as Christ did after His resurrection among His disciples. At other times, which unfortunately are most frequent, the manifestations are elusive, obscure, or with intermittent periods of intelligent presence and blank inactivity. We admit failure. We are perplexed, yet counsel patience. To do a trick performance and puzzle a sitter seems to be the aim of some spirits manifesting at such circles. And yet may it not all be a part of the spirit world programme to awaken the mind of man to truth? The scientist wants to test the phenomena of Spiritualism; he wants puzzles to solve, room for his activities; and surely in these very tricks of the seance room he finds the largest scope. The more he is puzzled, the happier he will be. Hence, I look upon physical mediumship as a concession to science and the simple. In France and America, more so than in England, much has been done to "test out" in the laboratory the wonders of this type of mediumship. All kinds of intricate devices have been utilised to "test the power." So far as possible, every chemical and material check has been applied to materialisations without breaking down the reality of their presence. Ectoplasm has been handled, weighed, stained, photographed in all its stages of activity, examined under the microscope, and finally accredited as an inexplicable emanation from the medium

Present at the time of the phenomena. It is the "material" of spirit materialisation and the "substance" of spirit levers that perform prodigious feats of strength in the seance room. But although scientists have established in their laboratories these facts of seance practice, these evidences of the abnormal, yet they remain as far as ever from the understanding of spirit presence which is the intelligence behind the phenomena. Which fact brings me back to my original declaration that "reasoned action is the highest manifestation of spirit," and that on the metaphysical rather than the physical side of Spiritualism lie our larger opportunities of approach to spiritual truth.

[TO BE CONTINUED.]

MR. F. H. HAINES has written a series of books which appeal to those who have spiritual aspirations. They are published by the "Pure Thought" Press, of 173, High Street, Watford, Herts. They are as follows: "Man's Place in Creation," 1/6. "Words of Wisdom from the Spirit Kingdom," 1/-. "Here and Hereafter," 2/6. The three volumes are amalgamated under the title of "The Book of Spiritual Wisdom," 6/-.

On Conceit.

By W. H. EVANS.

I REMEMBER many years ago being amongst a company of people who were earnestly discussing some problem—what, I no longer retain any memory of—when someone stated that man is divine, to which a lady present retorted: "There is no reason to urge that of which every man is convinced." A shrewd thrust, at which we all laughed heartily. Nevertheless, it is necessary for an individual to have a right understanding of his own nature, worth and capacity, and it is, perhaps, better to err on the side of being conceited than on that of being over modest. For this latter, being an inverted form of conceit, may hide an ambition which would amaze those associated with such a person. On the other hand, there may be a real deficiency of self-esteem, so that an individual may find an habitual diffidence the greatest bar to his progress. All healthy people should have faith in themselves—one may say they naturally will have—as such faith will be an important ingredient in their health or wholeness. If we are to accept the statement that man is a spirit-UAL being, then surely as this connotes wholeness, and a correspondence with reality, then our healthfulness will manifest in faith in ourselves and a corresponding confidence to perform. This, however, is a normal manifestation of which conceit is an exaggeration, and deficient self-esteem a modification. Healthfulness manifests in balance, quiet self-assurance and confidence.

Now, the conceited man may accomplish much; generally he will do more than his more modest brother. But the more successful he is, the more the disease of egocentricity develops. He has a mental and, oftentimes, moral squint. He does not see things in right balance or proportion, for he concentrates all things in himself, and measures himself not against the background of the All, but by his own limited achievements. This, of course, may be great as the world considers it, but the time factor is overlooked, and he dwells entirely in what he has done, so that he forgets what others have done or are doing. If he pursues his egotism far enough, the logical development is insanity, and he ends by believing himself some great potentate, and lives in a world of his own creation, and of which he is the sun. But few people go to that extreme, and most people's conceit becomes a fruitful source of amusement to others.

There are some forms of egotism which are rather pleasing than otherwise. We sometimes meet people whose conceit is so childlike, and who express themselves with naïveté, that we are charmed. There is a warmth and glow of the child-mind, some measure of imagination which quickens the pulse, and withal a purity about their quaint utterances. I have noticed this kind of conceit manifest more amongst our coloured brethren than amongst white people. Maybe they are less sophisticated than we are.

Their humour and whimsicalities more childlike and spontaneous. There is no labouring at the oars of humour. The laughter bubbles up like a stream that rises on the crest of some mountain, and has the purity of eternal snow mingled with it. The purity, but not the coldness, for there is mellow warmth that causes the heart to glow in the mirth, and makes him realise his kinship with all the world. Such innocent conceit as this enriches life, and enables one to feel how near he is to those springs of eternal health which ever rise from the deeps of being. It is a conceit proportioned and set off by a quaint humour, and comes from the clearer vision we associate with the childlike—indeed, childish—mind. "For of such is the kingdom of heaven."

But the conceit which comes from overweening self-importance is nearly always offensive. It outrages good taste, which Ruskin assures us is so important a factor in the lives of men.

We all have an innate sense of what is right, and when some egotistical personality thrusts itself upon our notice and insists upon our looking its way, we feel a repugnance to it. It is our natural protection against what is another version. There is an occult saying which runs, "The devil is God upside down," and an overwhelmingly conceited man reveals to us some such inversion. It is not only that, but an exaggeration, it is that the man's whole attention is concentrated upon self. The healthy man with honest faith in himself never bothers about drawing attention to himself or his work. He knows, because he has faith, that what there is of value in his work will speak loud enough for him, and he does not lose sight of the transitory nature of this aspect of life. That is always a chastening thought. But your conceited man must beat the drum and gesticulate and seek to attract men's attention to himself. He is vain, and all vain men talk largely about their own accomplishments. This vanity is what most offends good taste. Moreover, it blinds him to the defects of his work and of his own person. If you tell such an one to become perfect, he stares at you as if you had offered him a deadly insult. That he is imperfect is a thought not to be entertained, and if he condescends to speak, not having reached the heights of the touched the depths of superciliousness, he will tell you all he has done, and the list of his accomplishments will grow in the heat of his fervent imagination, like the bacteria in yeast, and cause such a swelling and puffing of his personal achievements that you will feel quite dwarfed by the time he has completed the list of his deeds. Verily, it is well that the disease should be named "swelled head," for it is mostly a windy puffiness which means nothing.

It is necessary that we have right perspective. Self-importance may well arise from an intuition of our eternalness, that we are not children of a day. For what person who honestly believes in his own mortality could ever be conceited? The thought of his own end must ever be a chastening one, and the uselessness of existence must necessarily be a check upon his egotism. Even extreme conceit may be tolerated if it be seen that it springs from a misunderstood conception of man's immortality. But the fruit is so unlike the vine from which it springs, that it is not readily recognisable. That is because the individual views himself as detached from the background of existence and measures everything in the light of his personal vanity, and not in relation to life as a whole. When we remember what has been, it is a chastening reflection as we see what is going on around us, and think of what the future holds, and we begin to shrink to our right proportions. And that seen in its right perspective and relationship to the whole is no mean thing. Jesus said, "Be ye perfect as your Father in heaven is perfect." If we live up to that thought we shall have no time for conceited imaginings, but be too busy working into our lives all that it connotes. And whatever there be of blessedness and peace in our hearts will find its expression in deeds of loving service unto our fellows. So busy shall we be in the building of the kingdom that we shall not pause to measure our achievements and cry aloud our accomplishments; but will lose ourselves in our labour. And so doing shall find the kingdom of heaven has become established in our hearts. And that is where it must be, if it is to be ever established in our outer life. And no haze

created by our conceits will ever blind us to the reality if we would walk humbly with our God. In such walking—conceits must wither, and the spirit stand alone in the sight of its Father. Wherefore, let us go forward in faith, steadfast in the Lord, and confident of His victory over all the lusts of the flesh.

Broadcasting Spiritualism.

NEW YORK RADIO STATION, W.M.C.A.

SECOND BROADCAST MESSAGE, FEB. 8TH, 1929.

ONXELIUS JANSEN speaking.

Listen ye, O children of earth.

No tone was ever yet produced without the use of some kind of an instrument. In other words, tone is not born of space. Human voices are simply air pressed through a one-instrument called vocal chords. These sensitive chords are stretched across the larynx, and they open and close at the direction of mind. Every bird's sweet song depends upon the tiny instrument in its throat. Think of the great orchestras which combine the tone of their separate instruments to interpret the thought of some human whose inner ear first heard those musical sounds.

All law proceeds in an orderly manner, and all efforts to avoid law and order only end in disaster. The study of the human mind to-day is concentrated upon understanding the law in order that mind may conform to the requirements of law. It seems now as impossible to man that the etheric waves may be caught and transmitted through an instrument corresponding to your recording instrument, as it seemed twenty years ago an impossibility to speak through a microphone, and have it sent out on its electrical wave-trip around the world.

Little by little the minds of men are interpreting natural law. Every additional evolution of mind through matter brings both on to a little higher rate of vibration; and it is through the constant study of law that man finally reaches a point of intelligence whereby old ideas, once fondly cherished, are thrown aside as useless. In his broader search he has found the law of observation to be the first step of evolution. This, it seems to us, is one reason why man is surrounded by, and lives in, those other kingdoms, mineral, vegetable and animal. He is so placed that he can never elude those so-called lower kingdoms, but through the law of observation he finds the same laws which he is trying to understand, utilised by each kingdom.

To obey law blindly is one phase of growth. To obey the same law in harmonious understanding of its sacred import is on a much higher plane of spiritual education. Therefore, when we, who having come into this etheric realm which earth calls "heaven," in just the same state of mind-ignorance in which you now are, when we discover truth, investigate it, search into its inner meaning as to its relation to the lives of men both here and upon earth; when we find a means of radioing these thoughts through an instrument, we gladly comply with the laws of transmission of thought-waves through the various instruments which are attuned to etheric waves.

I explained in last week's article just how these waves are being registered and recorded through my particular instrument, but to-day there are as many kinds of instruments as there are kinds of musical instruments in your great orchestras.

Ignorance always rebels at new ideas, where intelligence inquires. This very fact leads man to become more sure of his being able to prove his assertions. The man who closes all the avenues to new investigations and sits alone with old acquirements will eventually count as nothing in the scale of intelligence.

To such an one who says "It cannot be done!" It is impossible!" I would answer, "How intimate are you by personal study with the Infinite's methods for earth? Do you assert 'It is impossible!'" Kindly prove your statement, always holding in mind that your personal beliefs

may not be accurate, and that vehement assertions never yet proved anything.

So many theories in regard to those you call "dead" float through spaces from as far back as man can think. Every conceivable plan has been hatched in the minds of men for their final disposal. We, who also believed some erroneous ideas, followed the law of life, and entered this next plane. We found, to our surprise, that we were "neither dead nor sleeping." We found that because of our ignorance in regard to life's eternal laws we were handicapped by this ignorance.

"Spiritual things are spiritually discerned." Not understanding, while on earth, that we were spirits while there as much as we would ever be, we had not learned to use our spiritual eyes, nor had we trained our five senses to heed the sixth sense through which all inner teaching comes. Our intuition was much neglected. We were trained to read Latin and Greek, but we had never heard "God's voice" through His created beings. Therefore, when we left the earth body behind us we found that Latin and Greek, while assets to thought force, still told us nothing of this spiritual life.

Our spiritual eyes had never been opened while upon earth. We had viewed many creeds and accepted some, but the inner eyes of spirit were unaccustomed to this more rapid rate of vibration, and so for a time we stayed, as you will stay, closer to the earth's atmospheric rate of movement to which we were accustomed. We found there were no bars to close out the old haunts from our approach. We found we could often hear what our friends said, could see them, and mingle with them, but "their eyes were holden," their ears were sealed. They, too, were only using the five physical senses, leaving the sixth one still undeveloped.

As we gradually grew accustomed to the etheric atmosphere which interblends with earth's atmosphere, we found ourselves more in tune with the more rapid pulsation of air, and, as one becomes accustomed to the pure air of the mountain-tops, and the valley's air heavy stifles him, so we gradually adapted our astral bodies and our mental views to its waves, and our spiritual development began to bring us into revelation of facts which astonished and sometimes disconcerted us.

To find that ceremonies and forms count so little, and one's inner desires count so much! To be able to sense the diamond of truth sparkling where we least expected it to shine, and absent entirely from the places we had been taught held its lustre! Yet all this only causes us to "press with vigour on." As Paul writes, "Forgetting the things that are behind," let us press forward toward that "mark of high calling" which Jesus illustrated.

Did you ever think what that "high calling" really means? We translate it, "The call of those higher forces and intelligences who inspire men to rise out of ignorance, out of despair, into a new life." Jesus never ceased striving for a higher spiritual growth, and those blessed ancestors who through the centuries had awaited His coming to earth, were always surrounding him and inspiring him. He received because he had learned the value of the sixth sense. This you call the "psychic sense." It is really the power to sense God and to utilise God's laws of inter-communication. For spirit speaks to spirit. The God within man calls to the great Eternal Mind of the Universe for aid, and aid is brought through the laws which He made "in the beginning." As we began our talk with the necessity for instruments to voice thought, so we say now that this same law works its beneficent way here. Thought becomes a spoken word on earth, and is transmitted from one to another, gathering force as it goes on. Thought here generates a connective force which carries it on its way. Coming from the Mind of All Things, as it descends into less rapid electrical vibrations, it gradually comes into earth's atmosphere and, through instruments, becomes useful to man through words, spoken words.

Thus is the everlasting law carried out through spaces far beyond us, as it is carried out upon earth. There seems to be the same perfect law given for all. Our intelligent use of law, or our ignorant abuse of law, seems to be the ground upon which good or evil are balanced in their power.

If you will define evil as an absence of knowledge of good, then you will see how men and women here are fundamentally the same in relation to their *inheritance* of God's eternal spirit. But their position in the arena of life is dependent upon their knowledge of good. No one can fight evil with evil. Education in the love-forces must begin, and it is to this task these patient ministering angels to man are delegated.

Seek wisdom, O man of earth,
That thou may'st have a glad re-birth !
Wisdom lieth all around,
In every place it may be found.
Open wide thy mental door,
And, through thy reason, love will pour
All thy spirit can consume ;
Then thou may'st enlarge thy room,
And still find love's fount is flowing.
Thus thy spirit ever growing,
Reaching always toward the light,
Will see and hear God's laws aright.

The words which you have heard read over this station were spoken by me, Cornelius Jansen, a prelate in the Church of Rome over 350 years ago.

This paper was clairaudiently received by the President of the Spiritual and Ethical Society of New York City. This society, organised in 1891 by Mrs. Helen Temple Brigham, holds its meetings in the Hotel Astor every Sunday at 2-30 p.m., also upon the first and third Tuesdays of each month, at 2 p.m. All are welcome.

London District Council Discussion Group

A highly successful meeting terminated the 1928-9 session of the Discussion Group. Mr. Horace Leaf presented an excellent paper on "Do animals survive?"

The speaker said the subject was, of course, of a philosophical and meta-physical nature, but was by no means modern. Discussions regarding animal survival were to be found recorded in the days of Plato and Socrates. It must be recognised that however much philosophical reasoning pointed to the possibility of the survival of animals, we, as Spiritualists, are necessarily concerned with proof. Possibly there are not so many proven cases, because we have been more concerned with the proof and evidence concerning human survival. At the same time, if there is one case which is definitely proven, then it can be said with certainty that animals survive.

The speaker quoted one or two cases which, so far as he is concerned, provide adequate proof of the continued life of animals, especially referring to the case of a photograph on which was contained the photograph of a dog which had passed to the spirit side. From the philosophical point of view there is just as much reason to suppose the continued existence of animals as there is the continued life of human beings.

The dog, the cat, the horse, etc., are all manifestations of life in association with matter ; in fact, all living things are governed by this law. We must try and arrive at some distinction between the animal and the human, but we find that apart from question of degree, it is not so easy as one might suppose.

We do not know when and why life became associated with matter, but we do know when the two are associated a living thing is the result.

This brings us to a consideration of life, and, of course, it is something which we are unable to define, but we have every reason to believe that the life as expressed through the human is the same as that expressed through the animal. If we observe the actions of animals, we find they are subject to the same laws as the human. They express similar emotions, they are capable of fear, of love, and in many cases a degree of intelligence which often approaches that of many of the human kingdom. The question of consciousness is a difficult one, but it must be admitted that members of the animal kingdom are to a greater or lesser degree conscious of their surroundings, and perform actions with a definite object in view.

So far as the physical structure is concerned, here again is found a similarity with the human, for they possess organs which perform precisely the same function as those of a human being. Whatever species of animal is taken, the great factor of life is uppermost, and to the animal as equally as much as the human, must be applied the possibility of destroying life. This demonstrates that with the destruction of physical form, life in some form or another must continue. Precisely what form it is cannot be a matter of speculation, and can only be determined from the evidence which we may receive from time to time.

Mr. Leaf was subjected to much questioning, and both the questions and the answers showed that much careful thought had been given to this very debateable subject.

Mr. Barbanell (the chairman) made a very interesting contribution to the evening's discussion, and on behalf of the members thanked Mr. Leaf for providing the members with such an instructive and interesting evening.

Yet another session of the Discussion Group has gone by all too quickly, and the members are eagerly looking forward to the recommencement of activities in October next. Among those from other organisations who have taken part in the meetings were notably Ven. B. H. H. (Buddhist Monk), Mr. F. Wyatt (Sec., London Vegetarian Society), Mrs. Jas. Scott (Theosophical Society), and Mr. A. P. de Zoysa (British Maha Bodi Society).

The book study, which was a new departure so far as this Group is concerned, did not meet with the support anticipated, but the meetings which were devoted to it were highly interesting and useful from the students' point of view. As session succeeds session the interest in these meetings grows, and, apart from the valuable discussions which takes place, the meetings are forming a definite link of goodwill and fellowship between Spiritualists and the members of other reform movements. Thus valuable work is being done for both Spiritualism and Spiritualists, and the field of activity is becoming wider and wider.

The annual general meeting of the London District Council was held on Wednesday, March 27th, at Minerva Rooms, High Holborn. The President (Mr. F. Whitmarsh) took the chair at 7 p.m., and opened the meeting with prayer, after which a silent standing expression of sympathy was given to all arisen friends, special mention being made of Mrs. A. Jamrach and Mr. R. Ellis.

The attendance of 38 delegates, representing 29 churches and 28 associates is a good sign of the keen interest taken in the work of the Council. The President welcomed the new delegates and associates, and hoped that the pleasant conditions under which the Council met would continue.

After the minutes of the previous A.G.M. were read and duly confirmed, the Secretary's report was given. He was pleased to record an increase in the number of churches affiliated, the total being 41, against 36 of last year, also the associate membership showed an increase, the number paying being 57, against 45 as at March last year. The full membership of the Council, from returns supplied by church secretaries, with the membership of the associates, had now passed the 2,250 mark.

Dealing with the activities of the Council for the year, he reported on the success of the May Meeting at the Memorial Hall and the Armistice Service at the People's Palace, and also stated that beneficial propaganda meetings had been held during November and February at Peckham, Woolwich, Bowes Park and Hemel Hempstead. It was hoped to still continue these meetings, and already offers from other churches were waiting the consideration of the Council. The May Meeting for this year was again well attended, also the Armistice Service for November next. Meetings of the Executive and other sub-committees had been very well attended, and the work of the Council was steadily on the increase.

The Treasurer's report was then given by Mr. Chandler, and although the balance was not so large as last year, the money had been well spent. In dealing with this report Mr. Barbanell proposed that a sum of £150 be transferred from our War Loan Stock and placed in the S.N.U. Building Fund Pool. After some discussion this motion received the

and support of the Council present, and a hearty vote of thanks was given to Mr. Chandler for his report and services, with many regrets that he was not again standing in office this year.

Miss Moorcroft (the Socials Secretary) reported on the successful dances and socials given by the Council, and spoke of the need for continued support in the future, also the good which resulted from these gatherings.

The Outdoor Speakers Secretary (Mr. Snowden Hall) gave a brief summary of the work in connection with this branch of the Council's activities, and thanked all those who had helped to make these difficult meetings such a success.

Mr. E. Sisson, Secretary of the Debating Section, also reported on the success of these conferences, and felt that the harmonious conditions, together with the attendance at the meetings, proved that the work was fully justified.

The Area Representative (Mr. Barbanell), in dealing with his report, gave a brief summary of the work of the Union, and especially emphasised the question now before the churches respecting the Manifesto dealing with the Spiritualist's position at the General Election, and pressed delegates present to go back to their respective churches and urge them to give earnest consideration to the question.

The President's address was listened to with keen interest. He dealt with the extraordinarily heavy work of the Council, and its responsibilities. He desired that there should be an increase in the sense of unity between affiliated churches and the Council, and urged the delegates to endeavour to get their churches to understand the relationship between church and D.C.; to ask them to support the decisions of the Council, and to try to arrange their work so that meetings organised by the D.C. should be well attended, to create the team spirit between each, and the wide vision, the long view, the sympathetic understanding will speedily attain the desires of the Council.

After the correspondence had been dealt with, Mr. R. Boddington expressed his desire to abstain from holding any office under the Council, stating that after 10 years continuous work he felt it was time to take a rest. Many expressions of regret were given by various members of the Council at his decision and also appreciation of the work he had done in the past, and the hope was expressed that we could still call upon him at any time for his valuable assistance and advice.

The election of officers took place at this juncture. The President was re-elected unopposed. Messrs. Barbanell and H. Boddington were elected vice-presidents, Mr. E. Tyler treasurer and Mr. H. Bolton secretary, the councillors being Messdames Maunders, Clempson, Miss Moorcroft Messrs. Clements, Gilhespie, Hall, Humphries, Prentice, Sharpe, and Sisson; auditors, Messrs. Cox and Kahl.

After a vote of thanks was given to the retiring officers and councillors the meeting closed, and all felt that the evening had been well spent.—H. N. B.



EVERY to-day contains the promise and potency of a future to-morrow.

WE are pleased to hear that Mr. Evan Powell, the well-known materialising medium, was elected a Councillor for Roughton in the election of March 25th, where he succeeded in getting a majority of 236 over his opponent. We are not sure that his work upon the Council will be as valuable as that which he has done in the seance room, but we wish him well.

ANOTHER PSYCHIC BOOK SHOP.—The Rev. George Ward, who has resided recently in Brockley, S.E.4, has opened a psychic book shop and lending library in Foxberry Road, S.E.4. He already possesses a good library of psychic books, and devotes the hours between 7 and 9 p.m. to interviewing "anxious enquirers." Mrs. Robinson-Williams, of the Forest Hill Christian Church, is manageress, and Mr. Ward is circularising the local clergy and ministers, offering free loan of books and supply of undeniable evidence as to the reality of spirit return and communion. THE TWO WORLDS and other Spiritualist journals will be on sale.

Spiritualism in Sweden.

MR. A. VOUT PETERS held his last public meeting in Sweden on March 28th, before the members of the Stockholms Spiritualistiska Forening. This meeting was the successful end of a series of meetings held during January and March. The first meeting took place at the Concert Hall, Stockholm, on January 13th, and was followed by another meeting at the same place on January 29th, both being very successful. At the last one the seating capacity of the hall was insufficient for the crowd.

The growing interest caused the Society to do a daring thing, by renting the biggest hall in Stockholm, with more than 2,000 seats, and giving demonstrations before a real big audience. This meeting, like the others, was splendid from start to finish. The hall was filled to full capacity, and the clairvoyant descriptions were exact in every point.

Outside Stockholm the first meeting for clairvoyance was given in Gothenburg on March 26th. As Spiritualism up to this date has not been publicly known to the inhabitants of the town, it was surprising to see the interest taken, and the public enthusiastically applauded the correct descriptions given. As a direct result of the meeting a Society will be founded in Gothenburg.

The meeting went on at great length, as Mr. Peters, instead of being "worn out" after all his work, finished by continuously giving Swedish names and double names to his descriptions, most of them of a very detailed nature. The demonstration was followed with the closest interest by the public, who afterwards gave thanks and appreciation to Mr. Peters for his splendid work.

A large number of private sittings have been given, many evidential proofs coming through. Even scientific researchers have taken the opportunity of having seances, with successful results.

The writer of these lines, who has been the translator during the work, is, together with his Spiritualistic friends, more than pleased with Mr. Peters' simple, honest, and energetic work in the past months. A solid foundation seems now to have been laid for the temple of spiritual truth which we are all working for, bringing together an international brotherhood on the foundation of spiritual reality.—GUSTAV SUNDQVIST.



PRESENTATION AT WOLVERHAMPTON.

ON Monday evening, March 25th, at the close of the week-end services, ably conducted by Mrs. A. R. Jeffries, of Stockport, a presentation was made to the Secretary, Mr. H. Whitaker, on his retirement owing to eye trouble. The President (Mr. A. W. Johnson) took the chair, and he was supported by the Hon. Trustees, the Hon. Treasurer, Mr. Charles George, the members of the committee, and a goodly number of members and friends. The President aptly voiced the feelings of those present, of sincere gratitude for the services so ably and willingly rendered for so long a period, and of regret at the cause of his retirement from office. Mr. Whitaker had held the office during the whole of the existence of the church, for upwards of twenty years, and had always done his work faithfully and well. He asked his acceptance of a cosy reclining armchair, as a recognition of the members' appreciation of his work; and in doing so also coupled with it the great debt the church owed to Mrs. Whitaker for the loving way in which she had supported her husband in his work for Spiritualism in Wolverhampton.



GLADNESS fills the world with song, and uplifts the faint hearted.

WE understand that the Rev. Geo. Cole is now devoting the whole of his time to the movement, and he has recently conducted a most successful tour through Lancashire. Churches who desire the deeper side of our philosophy presented in a cultured manner would do well to make use of Mr. Cole's services. His address is 60, Nursery Road, Windy Nook, Gateshead.

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Editor and Secretary: ERNEST W. OATEN,

To whom all communications should be addressed.
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return any contribution unaccompanied by a stamped and directed envelope.

FRIDAY, APRIL 19, 1929.

God is Love and Love is Law.

SPIRITUALISM is the science of spiritual things. Many years ago Professor Drummond wrote a book, in which he insisted that natural law exists in the spiritual worlds, but there is still a general opinion that science and law are forms of study which relate to this world only. There could not be a greater mistake.

Immutable and undeviating law must persist throughout the universe. Such things as prayer and the events which have been recorded as miracles must be as amenable to investigation and to definable law as the flight of a bird or an aeroplane; the swimming of a fish, or the sailing of a ship. The universe is not a chaos, but a cosmos, and the Spiritualist, however insufficient may be his efforts, is the individual who is endeavouring to trace the action of law through all the spiritual activities of the universe. The first method of science is the observation of phenomena, the tabulation of facts, and the careful classification of the things which happen. It is just in so far as Spiritualists are endeavouring to do this that they are establishing Spiritualism as a science, and laying the foundations of a scientific inquiry into the spiritual forces of the universe which will presently give us as clear an understanding of the relationships between the higher spiritual realms and this physical world as it does between the geographical parts of this planet.

Recognition is gradually being given to the fact that man is a spirit; that the efficiency of his life depends quite as much upon streams of energy which flow from an invisible world, as the health of his body depends upon the food he eats and the air he breathes. Physical life does not explain, and cannot explain, the whole of man's activities. Physiology may supply definitions of such things as digestion and thought; and even the boundaries of psychology will have to be considerably broadened before the whole of the process of thought and feeling are understood. It is in such an extension that man will be brought into conscious relationship with a spiritual world.

Professor Eddington has been inquiring into the nature of matter, as one of the greatest of modern scientists; but in the last analysis he seems to infer that even the atom has a will of its own, and does not always act in conformity with expectations. It is a tremendous suggestion for a first-class scientist to make, but what seems to lie beneath the inference is the fact that even the atom of physical matter is the result of spiritual causation—a spiritual causation which possesses all the indications of intelligence and guidance. If this be so, we shall suddenly awake to the truth of the old Eastern saying, that "the whole physical world is but the shadow thrown by an invisible and dynamic reality." Matter is only the vehicle through which spirit manifests, and though the destruction of the vehicle may debar us

from observing its operations, this does not necessarily mean the destruction of that which animated it.

The Spiritualist is already familiar with this aspect of life in the process of death. He maintains, and brings evidence to support his contention, that a corpse is but a vehicle which the spirit has deserted, and that the dropping of such a vehicle has not necessarily altered the personality or energy of the individual who once lived in it and through it.

"There is no death. The stars go down
To rise upon some fairer shore,
And bright in heaven's jewelled crown
They shine for evermore.
And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is life. There are no dead."

Behind all the appearances of the things that seem to be (the things which are cognised by our material senses) there is an enduring and eternal reality. When the vital spark withdrawn from a physical body it becomes a mouldering corpse, but the spark itself shines the brighter and flares the more surely because of its access to the larger air. Throughout the ages in moments of exaltation, in dream, vision, and in ecstasy, men's eyes have penetrated behind the veil of materiality to the realm of eternal reality, which lies our permanent home. Here we do but bivouac upon the shifting sands of time for a little while. We do but gather the lessons which a fragmentary earth life can give in order that we may use such lessons in a wider and more universal state of being. This earth is but the realm of incubation. By and by we shall hatch out from the egg and emerge into a larger world, a world transcendently more beautiful, and affording larger opportunities than anything we can here contemplate, and words are but poor things with which to express our appreciation of all that awaits us, for in the words of the old apostle, "Eye hath not seen nor ear heard, neither has it entered into the heart of man to conceive the glories that wait us."

During the short period of our sojourn here let us be active in striving to understand as much of the dynamics of spirit life as can be brought within our ken. Let us discipline ourselves and train ourselves in this school house, realising that by learning our lessons well, and developing our characters strongly, we shall thereby become qualified for the life which is life indeed.

NOTABLE AMERICAN TRANSITIONS.

THE American "National Spiritualist" announces the transition of the Rev. Walter Foss, Pastor of the Central Spiritualist Church, Rochester, New York. Mr. Foss passed behind the veil on March 23rd as the result of cerebral hemorrhage. For many years he was Pastor of the Plymouth Spiritualist Temple, Rochester, in the grounds of which church stands the memorial to the memory of the Fox Sisters.

The same paper announces the passing to spirit life on February 10th of Mr. Joe Jonson, the great materialising medium. Mr. Jonson was looked upon as the first materialising medium in the states, and his mediumship has brought conviction to thousands. The funeral services were conducted at the People's Spiritualist Church, Los Angeles, by Marian Carpenter-Vail and Inez Wagner.

HEAVY WEIGHT.—How much heavy weight is put on those who are often almost borne down with it. Try your best to lighten the burdens of the heavily-laden ones. Many who oppress their brothers will regret their actions when it is too late to remedy their conduct. Never lay a burden on another that would make his so heavy as to be almost unendurable. Everyone has burdens of his own to bear, so try to lighten rather than make them heavier. Then you will rejoice in having aided someone on life's journey.

TRUTH BEARER.

CURRENT TOPICS.

SEVERAL of our magistrates' courts lately, when trying offences committed by lads, have ordered twelve months attendance at a Sunday School as one of the correctives. If this continues we

shall find that people will be as anxious to avoid Sunday Schools as they are at present to avoid prison. It may be that the idea is to bring such lads under better influence, but it is very, very questionable whether the attitude adopted by magistrates is not a back-handed compliment to Sunday Schools, which are treated on the same lines as a place of detention.

THE MANIFESTO!

THE Manifesto which was issued by the S.N.U. has been sent out to every daily paper in the kingdom, and to practically all the weeklies, and quite a number of important papers have drawn attention to the matter. "The Daily Herald" gave us a nice notice, so did "The Times." Both "The Manchester Guardian" and "Evening News" have drawn attention to the matter in studious and dignified terms. A number of letters continue to flow into this office from correspondents all over the country. One individual states that he intends to cast his vote for that party which will do most good to the country, as presently the obnoxious laws will drop into disuse. Will they? One of the difficulties we have to face is that many of these prosecutions undertaken by paid emissaries of the police are deliberately set on foot by ecclesiastical influence. It is no secret that there is a Papal Bull issued by Rome against Spiritualism. As the law stands, any vindictive follower of Rome can give information to the police concerning the activities of a medium, and under the Act the police are practically forced to take action, often against their wishes, while the individual who prompts the action remains unseen and unknown. The particular form of the present Act lends itself to manipulation by interested parties, and the police are not always free agents. As long as this is the case there is not much fear of such a law dropping into disuse. The religious bigot will see to that. We can only say that we are not at all sure that what is called "the good of the country," which very largely turns upon a few dollars this way or that, is more important than the right of free contact between a man and his God. Where there is not religious liberty there is no liberty worth having.

ANOTHER correspondent suggests that there is no need for political action. If a few of our mediums would go to jail instead of paying fines, there would soon be a revulsion of public opinion which would ensure the amendment of the law. Unfortunately, the people who use this argument are not themselves mediums. There is no fear of THEM having to go to jail, and it does not appear to matter much to them whether others do or not. We believe it is quite possible to create public opinion which shall lead to the amendment of the obnoxious Acts without anyone going to jail. The case of Mrs. Johns, of Liverpool, with a record of 30 years of clean mediumship behind her, and who had arrived at 70 years of age, being sent to hard labour for three months, is surely a form of refined cruelty. It was a vindictive penalty.

WHAT CAN YOU DO?

WE have, however, to thank the large number of correspondents who themselves have written to their M.P. or candidate, and who have been good enough to forward to us the replies they have received. We have immediately got into contact with all these M.P.'s, and our case is receiving very careful and sympathetic consideration. Readers may be quite sure that headquarters will do its work well, but may we point out that the great help which comes home to any Member of Parliament is an approach by one of his own constituents, either personally or by letter. Readers would further help if they would forward the address of all candidates for their particular

constituencies to Mr. G. F. Berry, 162, London Road, Manchester.

LET'S GET TOGETHER! "WHAT IS LIFE'S MEANING?"

THIS is the question to be answered on Wednesday, April 24th, at a meeting at the Whitefields Central Mission, Tottenham Court Road, W.C.1, at 8 p.m., which has been convened by the Fellowship of Faiths. The Fellowship was founded in order that men and women of all creeds and nations may obtain a better understanding of each other, and that common ground would be found upon which all religions should unite. At the forthcoming meeting the question, "What Is Life's Meaning?" will be answered by Dr. A. P. de Zoysa (Buddhist), the Rev. Basil Martin, M.A. (Christian), Mr. Tarini P. Sinha (Hindu), and the Asst. Imam of London Mosque, for the Mohammedans. Other speakers will include Mr. Shang Ling Fu, of China, and Spiritualism will be represented by Mr. Hannen Swaffer. It should be an interesting meeting.

A SCIENTIFIC PSYCHOLOGIST IGNORANT OF SPIRITUALISM.

I GIVE you below some extracts from James Ward's "The Realm of Ends, or Pluralism and Theism," an interesting work for those who care for metaphysical and psychological philosophy. The author reaches by the route of reason the conclusions as to God and the spiritual world, which our truth teaches, and which Spiritualists know as facts rather than beliefs.

It is surprising, however, that in a work supposed to represent the up-to-date conclusions of a scientific psychologist there is no reference to Spiritualism or psychical research, except that in one place clairvoyance is spoken of as an absurdity! Here are Mr. Ward's closing remarks: "One final question, among the many that suggest themselves, I must not wholly omit. We have been contemplating the universe as a realm of ends. If we are asked what is the end of this realm of ends, we might answer rightly enough that its end can only be itself; for there is nothing beyond it, and no longer any meaning in beyond. It is the absolutely absolute. Still, within it we have distinguished the One and the Many, and we have approached it from the standpoint of the latter. In doing so we are liable to a bias, so to say, in favour of the Many, led to the idea of God as ontologically and teleologically essential to their completion, we are apt to speak as if He were a means for them. Those who start from the standpoint of the One betray a bias towards the opposite extreme. The world, in their view, is for the glory of God: its ultimate *raison d'être* is to be the means to this divine end.

"Can we not transcend these one-sided extremes and find some sublime idea which shall unify them both? We can, indeed; and that idea is Love. But here, again, we trench on the mystical, the ineffable, and can only speak in parables.

"Turning to Christianity as exhibiting this truth in the purest form we know, we find it has one great secret—dying to live, and one great mystery—the incarnation. The love of God in creating the world implies both.

"The world is God's self-limitation—self renunciation, might we venture to say? And so God is Love. And what must that world be that is worthy of such love? The only worthy object of love is just love: it must, then, be a world that can love God. But love is free; in a ready-made world, then, it could have no place. Only as we learn to know God do we learn to love Him; hence the long and painful discipline of evolution, with its dying to live—the converse process to incarnation—the putting off the earthly for the likeness of God. In such a realm of ends we trust that God is Love indeed, and Love creation's final law. We cannot live, or move without faith, that is clear. 'Is it not rational, then, to believe in the best, we ask, and can there be a better?'—A. K. VENNING.

Transitions.

MR. THOMAS WINFREY (MEXBORO').

WE have to record the passing of Mr. Thomas Winfrey, which took place on April 5th, at the age of 88 years. He thus rejoins his companion, who preceded him only a few days ago. The body was interred at the Mexboro' Cemetery, Mr. C. Porter, of Sheffield, officiating. Mr. and Mrs. Winfrey had been married for 63 years, and had been connected with the Spiritualist movement for well over 30 years. Mr. Winfrey laid the foundation stone of the Parkgate Temple over twenty years ago, and was the Treasurer of the Mexboro' Society for many years.

MR. J. T. ATKINSON (SOUTHPORT).

WE have to record the transition of Mr. J. T. Atkinson, who passed to the Higher Life after much suffering, at the Christie Cancer Hospital, Manchester, on March 28th, at the age of 57. Mr. Atkinson was born at Helmshore, Lancashire, and was brought up in the Wesleyan faith. At the latter end of last century his attention was attracted to Spiritualism, and after a period of investigation he threw in his lot with the Spiritualist Church at Hamilton Hall, Birkenhead. He also worked in connection with the Societies at Widnes and Runcorn. Subsequently removing to Hull, he became foreman cooper for the British Oil and Cake Company, and took up work with the Spiritualist Society at Holborn Hall, where he rendered useful service. He was instrumental in the formation of the Hull Psychological Research Society. A breakdown in health resulted in medical advice to migrate to South Africa, but before he could get away the state of his health prevented him leaving England. He subsequently migrated to Southport, and worked with the church at Hawkshead Hall. For many years he has suffered great pain with cancer of the face, which medical treatment and operations failed to cure. The body was interred at the Southern Cemetery, Manchester, on Tuesday, April 2nd, when Madame Tickel officiated in a very impressive manner, and his favourite hymns were sung at the graveside. We express to his widow and son our deep sympathies in their physical loss.

MR. GEORGE CHATTELL (DENABY MAIN).

SHEFFIELD friends have been shocked by the tragic transition of Mr. George Chattell, which occurred on Sunday, March 31st. Mr. Chattell, accompanied by his wife, her sister, and their children, had been for a short motor drive, and were returning home when something went wrong with the steering gear of the car, and they crashed into an electric standard. Mr. Chattell, together with his sister-in-law, was killed instantly, and one of the children still lies seriously ill in hospital. Mrs. Chattell escaped with rather serious injuries. Mr. Chattell was for many years the President of the Mexboro' Spiritualist Society, and was at one time President of the Sheffield District Council, and for many years a member of the E.C. Of a highly mediumistic temperament, his work did much to solidify the cause in the district. He was the engineer in charge of the winding machines at the Denaby Main Colliery, and held a very responsible position. He was highly respected by both his employers and comrades. We extend our hearty sympathies to Mrs. Chattell and other relatives. His age was 48.

MR. GEO. KENNING (WEST MELTON).

It is with regret that we have to report the passing of an esteemed worker of the West Melton Church. Although Mr. Kenning had been ill for about six months, the news of his passing came as a shock to all. He leaves a wife and two girls to mourn their physical loss. The interment took place on Tuesday, April 9th, at the Brampton Church, amidst many manifestations of sympathy. Representatives of the Spiritualist Churches at Barnsley, Wombwell, Mexboro', Doncaster, Parkgate, Goldthorpe, Rotherham, Attercliffe, and West Melton were present in good numbers. Mr. Johnson and Mr. Oates represented the Sheffield D. C. A large number of comrades of the Wath Labour Party and

the I.L.P. attended. A service was held at the home of our late comrade, conducted by Mr. Rawlinson, who had been his companion for many years. Mr. J. Oates offered up a beautiful prayer at the graveside. Bro. Kenning was one of the first workers in the Spiritualist cause in West Melton and had always been a champion of unpopular causes. But his labours were always carried out with a zeal which won him admiration even from those who disagreed with him. Our sympathy is extended to the bereaved family and our congratulations to our brother on his release from physical pain.

MRS. S. PAYNTER (ATTERCLIFFE, SHEFFIELD).

WE regret to announce the passing to the Higher Life of our dear worker, Mrs. S. Paynter, who passed away on February 25th, aged 84, at 9, Phillimore Road, Darnall. The body was interred at Darnall Cemetery on February 29th. A service was held in the church by Mr. R. C. Livesidge. A memorial service was held on Sunday, March 31st, conducted by Mr. J. Salter.

CORRESPONDENCE.

S.N.U. FUND OF BENEVOLENCE.

SIR,—I have pleasure in reporting income for March as follows:—Mr. E. Widdowson, 5s.; From a Few Members of Universal Church, Bristol, 9s.; In Memory of Mr. W. J. Watters, Pendleton, per E. W. O., 10s.; Proceeds of Mr. H. Cox's Home Circle, 10s.; Mr. and Mrs. Scott, 5s.; Mr. C. Rickards, £1; Southern District Council A.G.M., tea table collection, £3 0s. 6d.; total, £5 19s. 6d. 'Also the sum of 10s. from Mr. E. Barlow, which was omitted from the January list. The Committee tender their grateful thanks for this continued help, and are looking forward to still greater efforts being made to help some of the very needy cases which are constantly being brought to our notice, and which at the present rate of income restricts our greater helpfulness. Please let me remind you that small donations as well as larger are always gratefully received.

MARY L. STAIR, Hon. Sec.

MAKING THE BEST.—How much better the world would be if everyone made only their best. Then there would not be any bad work done. We wish everyone would do their best in the best possible manner, so that the Master of all could say, "Well done, good and faithful servant." These few remarks apply both to spiritual and material matters. Therefore, try to do your best. Then you will not only have the Master's approval, but your own also.—TRUTH BEARER.

THE TEMPLE OF LIGHT.—The statement of accounts for the Temple of Light from January 1st to December 31st, 1928, has now been completed, and a copy will be sent to all donors of £5 and upwards upon application. The following statement is appended: "Having examined and audited the books, we find the entries are as per the above statement, which shows an adverse balance of £161 9s. 7d. on the two years. Although fully entitled to do so, the books disclose that the President has not drawn anything whatever in the way of remuneration; on the other hand, we find he has advanced sums from time to time." This statement is signed by the Hon. Secretary and the Hon. Treasurer.

WHAT WE OWE THE DEAD.—All our knowledge is bequeathed knowledge. The dead have left us a record of all they were able to learn about themselves and the world—about the laws of life and death—about ways of making existence less painful than Nature willed it—about right and wrong and sorrow and happiness—about the error of selfishness, the wisdom of kindness, the obligation of sacrifice. They bequeathed us also their delusions which long served the good purpose of saving us from falling into greater ones. All that they have given us ought surely to be very sacred, very precious, if only by reason of the infinite pains and thought which it cost.—LACADIO BERN.

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d. per line is made. Send stamps with your report.

LEEDS.

A memorial service was held on Sunday, April 7th, to our arisen sister, Mrs. E. Smith, wife of Mr. A. Smith, President of the Y.D.C., which was ably conducted by Miss Holt, of Bradford. Every available seat was occupied.

LONDON: STRATFORD.

The Idmiston Road Society are still going strong. On Good Friday we had a tea at 4-30, which was followed by a public circle, which was well attended, and had good results, many well-known mediums being present. On Easter Sunday we had Mr. T. W. Ella who gave a trance address on "Vibration" to a crowded church. Miss Summers very ably gave two solos, which were greatly appreciated. On Easter Monday we had a social evening and dance, at which everyone thoroughly enjoyed themselves.

MARGATE.

On Sunday, March 31st, we held our first anniversary meeting at the Cavenham Hall, at which Mr. Dearnley Sergeant was the speaker. We had a good meeting. Our church has been making good progress, but we are short of funds; still we are looking forward to a better year. We should very much like some mediums to come down and help us financially. If they could give us their services free for the week-end we would give them hospitality, as we need funds to carry on this good work. Anyone willing to help us should write to the Secretary, 6, Westbrook Terrace, Margate, Kent.

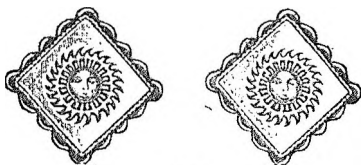
SHEFFIELD DISTRICT COUNCIL.

The monthly conference was held in Doncaster (Catherine St.) Church on Sunday, April 7th. Mr. Johnson was asked to preside, owing to this being our President's church. 20 churches were represented, 9 associates, and S.D.C. representative. The meeting opened in the usual way. After 10 minutes communion the Secretary had to report that our D.C. had been heavily hit by transitions during the past month. Votes of sympathy were passed with the relatives of the following: Mr. Geo. Chattell, Mr. Geo. Kenning, Mrs. Barton, Mrs. White, Mr. and Mrs. Winfrey (who passed on within three weeks of each other), and with the President of the Y.D.C. in the physical loss of his wife.

Mr. Webb gave the welcome, and Mrs. Johnson replied. The minutes were quickly disposed of. Correspondence was lengthy. Arising out of this the E.C. are to visit Sunnyside. Mr. Rawlinson was instructed to interview Mr. Oliver with a view to purchasing a piece of office furniture. An application for affiliation from Wellington St., Barnsley, was allowed to lie on the table, the Secretary to notify them of the decision.

Church reports were good, 11 being written. King's Arcade expect to commence building their new church this month. Dinnington asks churches to supply them with any information on building matters, as they contemplate building. The report of the Y.D.C. annual meeting was given by the Secre-

The International Spiritualists' Badge.



The Council of the International Federation of Spiritualists have, in accordance with the desire of the Congress of 1925, adopted as its official emblem

The Sunflower Badge.

This has been used in the United States for many years and is worn already by thousands of Spiritualists.

The SUNFLOWER (which always turns its face towards the light) forms the centre of the design, and is engraved with a human face, and is superimposed on a white banner and surrounded with a deckle border signifying the human race.

The design may be obtained as a screw-in Stud or as a Brooch, in gilt and enamel at



NICELY BOXED.

The Badge is also produced in larger sizes and varying forms, of which particulars will be published later.

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MANCHESTER

tary, and the E.C. report by Mr. Markham. These were accepted with thanks. Arising out of these it was decided to recommend Mr. Wilson, of Clockheaton, as nominee for the Y.D.C. presidency.

A report of the Joint Demonstration Sub-Committee was given by Mr. Johnson. Permission has been granted to hold this in Barnsley. More favourable conditions are obtained as to street collections. Delegates were asked to go back to churches and inspire enthusiasm in their members; also to ask for donations to the fund. A friend gave the Secretary 10s. during the day; others might copy. Mr. Johnson gave a favourable report of a visit to Highfields. A speakers' list has been drawn up by the Secretary.

An open session was held in the afternoon, when the officers and delegates took part. A very heavy agenda ended at 5-40 p.m. The new literature stall was well patronised.

The evening propaganda meeting was presided over by Mr. Johnson, the speakers being Mr. Woodcock, Mr. Worrall, and Mr. Rawlinson. The usual vote of thanks brought to a close a very happy and useful day.

PRESENTATION AT BELFAST.

A most enjoyable social evening was spent in connection with the Spiritualists' Alliance, Rosemary Street, Belfast, on April 10th, when an opportunity was taken by the members to express their appreciation of the valuable work that has been performed for Spiritualism in Belfast by Mr. Samuel Morrison (President) and Mr. S. G. Donaldson (Hon. Sec.). They took a leading part in the formation of the Alliance Church a little over four years ago, and the steady advance that continues to be made in the movement in Belfast testifies to the excellence of their work. Mr. Morrison has been President of the church for the past three years, and Mr. Donaldson has served as Secretary since the inauguration of the church. They were each presented with a set of gold sleeve links, and Mrs. Morrison and Mrs. Donaldson each received a pair of cut glass vases. Mrs. Graham and Mrs. Lowry, in handing these gifts over, expressed the gratitude and unanimous good wishes of the church members to the recipients.

The influence of the Belfast Alliance continues to extend, and many cross-channel workers are called upon to assist in spreading the light. Amongst others who recently visited the church were Mr. Geo. F. Berry and Mr. E. A. Keeling (Secretary and President of the Spiritualists' National Union).

LONDON DISTRICT COUNCIL OF THE SPIRITUALISTS' NATIONAL UNION LTD.
Officers: President, Mr. F. Whitmarsh
Vice-Presidents, Mr. M. Barbanell and Mr. H. Boddington; Hon. Treasurer, Mr. E. Tyler; Hon. Secretary, Mr. H. N. Bolton, 24, Whitestile Road, Brentford, Mdx., to whom all communications should be addressed.

SECRETARIES KINDLY NOTE. MRS. JESSIE CRISP, Bungalow, Nest Field, Wellingborough, Northants, has cancelled her dates until further notice, owing to injuries received in the railway accident at Ashchurch.

SPIRITUAL HEALING. Absent treatment by correspondence. Neurasthenia, Insomnia, and other forms of nerve depletion a speciality. For information write to "Telementa," Holly Bank, Mersey Road, Rock Ferry, Cheshire.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD.
MOSS SIDE, MANCHESTER.

SUNDAY, APRIL 21ST, at 6-30 and 8-15,
MRS. IDA GLENN.
MONDAY, at 3 and 8, MRS. I. GLENN.
TUESDAY, at 8, OPEN CIRCLE.
THURSDAY, at 3 and 8, MRS. WOOD.
FRIDAY, at 8, WHIST DRIVE. 1/-.

Manchester Society of Spiritualists,
38, MASKELL STREET

SUNDAY, APRIL 21ST, at 10-30, LYCEUM.
At 3 and 6-30, MRS. YATES.
MONDAY, at 8, MRS. KELLY.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, at 3 and 8, MRS. PITT.
SATURDAY, MAY 4TH, SOCIAL DANCE.
1/3 inclusive.

Manchester Central Spiritualist Church
ONWARD (LARGE) HALL, 207,
DEANS GATE.

SUNDAY, APRIL 21ST, at 6-30,
MR. G. F. BERRY, Dipl. S.N.U.
An OPEN CIRCLE (Public) will be held
at 19, Atkinson Street, every Sunday
at 3. Conductor: MRS. A. BURNETT.
SUNDAY, APRIL 28TH, MR. R. P.
BOSTOCK, Dipl. S.N.U.

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, APRIL 21ST, at 10-30, 3 and
6-30, LYCEUM ANNIVERSARY.
MR. HART, A.Inst. Com. A.M.I.P.S.
MONDAY, 3 & 8, MRS. WOLFENDEN.
WEDNESDAY, 3 and 8, MRS. GIBSON.
SUNDAY, APRIL 28TH, MRS. BENSON.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit)
Entrance, King's Theatre).

SUNDAY, APRIL 21ST, at 2-30, LYCEUM.
At 6-45 and 8-15, MRS. HOLT.
MONDAY, at 8-15, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY, at 8-15, MR. G. A. MAYHEW.
THURSDAY, at 8-15, MRS. SAVAGE.
SATURDAY, LADIES' EFFORT
Tea at 4-30. Tickets, 1/- each.
SUNDAY, APRIL 28TH, MR. GRAYSON.

Miles Platting Progressive Spiritualis Church,
COGLAN STREET, LODGE STREET.

SUNDAY, APRIL 21ST, at 2-30, LYCEUM.
At 6-30 and 8, MRS. WILMOTT.
MONDAY, at 3 and 8, MRS. EDWARDS.
TUESDAY and SATURDAY, at 8, PUBLIC
CIRCLE.
THURSDAY, at 3 and 8, MRS. SHEPHERD
SUNDAY, APRIL 28TH, MRS. ELLAM.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, APRIL 21ST, at 10-30, 3, & 6-30
LYCEUM OPEN SESSION.
MONDAY, at 8, SPECIAL MEETING in aid
of Building Fund. Speaker:
MR. E. W. OATEN.
Subject: "Natural and Spiritual
Bodies."
WEDNESDAY, at 8, OPEN CIRCLE,
MRS. COOKSON.
SATURDAY, at 7-30, SOCIAL, 6d.,
including Refreshments.

New Manchester Lyceum Church,
BRUNSWICK STREET, C-on-M.

SUNDAY, APRIL 21ST, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, MRS. EDWARDS.
MONDAY, at 3, MRS. WILMOTT.
At 8, OPEN CIRCLE.
TUESDAY, at 3, MR. J. BOOTH.
WEDNESDAY, at 8, MEMBERS' CLASS.
THURSDAY, at 3 and 8, MISS GOODWIN.
SATURDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST

SUNDAY, APRIL 21ST, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. R. DAVIES.
THURSDAY, at 8-15, OPEN CIRCLE,
MRS. A. NUTTER.
SUNDAY, APRIL 28TH, MR. R. DAVIES,
Dipl. S.N.U.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, APRIL 21ST, at 2-30, LYCEUM.
At 6-30 and 8, MRS. ROTHWELL.
MONDAY, at 3 and 8, MRS. SKEER.
THURSDAY, at 8, MRS. BULL.
SATURDAY, at 7, GRAND SOCIAL EVEN-
ING, with Refreshments, organised by
MRS. STOTT and MRS. JONES, in aid of
Church Funds. Tickets: 9d. each.

Pendleton Spiritualist Church.
New Address:
94, HIGHFIELD CHAMBERS, BROAD ST

SUNDAY, APRIL 21ST, at 6-30,
MR. MORRIS.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, at 3, MRS. LANGFORD.
THURSDAY, at 8, MRS. GIBSON.
FRIDAY, at 8, OPEN CIRCLE.
SUNDAY, APRIL 28TH, MRS. WHALLEY.
LYCEUM every SUNDAY at 2-30.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, APRIL 21ST, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. T. CONNOR.

MONDAY, at 3 and 8, MRS. GRANGE.
TUESDAY, at 8, CIRCLE, MR. MORRIS.
WEDNESDAY, at 3 and 8, MRS. BUNTON
SUNDAY, APRIL 28TH, MRS. TONGE.
Every SATURDAY, at 7-30, SOCIAL,
1/-, Refreshments included.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, APRIL 21ST, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, MR. KIRK.
MONDAY, at 3 and 8, MISS SANDIFORD.
TUESDAY, at 7-30, MRS. DOHERTY,
Psychometry.
WEDNESDAY, at 3 and 8, MISS RENTON.
SATURDAY, at 8, OPEN CIRCLE.

**Blackpool National Spiritualist Church
and Lyceum,**
ALBERT ROAD.

SERVICES: SUNDAYS, at 10-30 (Open
Circle), at 2 (Lyceum), at 3 (Liberty
Group), and at 6-30.
APRIL 21ST.—MR. CHAMBERLAIN.
APRIL 28TH.—MRS. LINNEY.
MAY 5TH.—LYCEUM. MR. KNOTT,
Secretary, B.S.L.U.
MAY 12TH.—MR. MAXWELL.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (opposite Richmond
Wood Road, BOURNEMOUTH.)

SUNDAYS, at 11 and 6-30,
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER

Brighton Central Spiritualist Church
ATHENAEUM HALL, NORTH STREET.
(Opposite Ship Street.)

SUNDAY, APRIL 21ST, at 11-15 and 7,
SERVICE AS USUAL.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

SOCIETY ADVERTISEMENTS.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, APRIL 21ST, at 11-15 and 7,
Miss J. HOGG,
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALING
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING

Dover Spiritualist Society,
NEW HALL, CANNON STREET.
(Entrance: St. Mary's Passage.)

SATURDAY, APRIL 20TH, at 8, and
SUNDAY, APRIL 21ST, at 11 and 6-30,
MRS. B. STOCK,
Address and Clairvoyance.
SUNDAY, APRIL 28TH, MRS. KING.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, APRIL 21ST, at 3-30, PUBLIC
CIRCLE.
At 6-45, SERVICE AS USUAL.
SUNDAY, APRIL 28TH, SERVICE.

Hastings Christian Spiritualist Church
CLAREMONT.

SATURDAY, APRIL 20TH, MR. T. W.
ELLA, Psychometry.
SUNDAY, APRIL 21ST, at 11 and 6-30,
MR. T. W. ELLA.
MONDAY, at 3, MR. ELLA, Psychometry.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, APRIL 20TH, at 7, and
SUNDAY, APRIL 21ST, at 3 and 6-30,
Miss L. GEORGE.

Richmond Spiritualist Church,
(THE FREE CHURCH)
ORMOND ROAD, RICHMOND, SURREY

SUNDAY, APRIL 21ST, at 7,
Miss A. E. WHITE,
Address.
WEDNESDAY, at 7-30, MR. THORNTON
Address and Clairvoyance.

Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.
THURSDAYS at 7.
A Hearty Welcome to All.

Southend Spiritualist Church,
Corner of HILDAYVILLE DRIVE and
WESTBOROUGH ROAD, WESTOLIFF
(near Chalkwell Park).

SUNDAY, APRIL 21ST, at 11 and 6-30,
MR. NICKELS.
THURSDAY, at 8, MISS THORNDICK.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, APRIL 21ST, at 6-30,
MRS. K. FILLMORE,
Address and Clairvoyance.
SUNDAY, APRIL 28TH, MRS. CROWDER.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, APRIL 21ST, at 11 and 6-30,
MR. TAYLER GWINN.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MRS. REDFERN.

Two Ladies and Gent desire to join
genuine Private Circle. View to leve-
lopment.—Box O.D.M., THE TWO
WORLDS Office, Manchester.

SOCIETY ADVERTISEMENTS.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.
BARKING.

SUNDAY, APRIL 21ST, at 6-30,
MRS. RAINBOW.
Circle follows Service.

MONDAY, at 3, MRS. WILLIAMS.
WEDNESDAY, at 8, MRS. STEPHENS.

Barnsbury Spiritualist Church,
76, ROMAN ROAD, LONDON, N.7
(opp. Caledonian Tube Station)

SUNDAY, APRIL 21ST, at 7,
MR. MILLETT.
Address and Clairvoyance.
After Service, Open Circle.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY, APRIL 28TH, MISS F. DAUNTON

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA.
(Affiliated to S.N.U.)

SUNDAY, APRIL 21ST, at 11, Mr. W. J.
WILDE.
At 3, LYCEUM.

At 6-30, MRS. ESTELLE ROBERTS.
APRIL 18TH, at 3, Meeting for Members
and Friends, Mrs. V. CROXFORD.
THURSDAY, APRIL 25TH, at 8, Clairvoyance
Meeting, Mrs. MEURIG MORRIS

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, APRIL 21ST, at 11, CIRCLE.
At 6-30, MRS. RUTH DAYMOND,
Address and Clairvoyance.

Church of the Spirit, Camberwell,
THE CENTRAL HALL, HIGH STREET
PECKHAM, S.E.

SUNDAY, APRIL 21ST, at 11 and 6-30,
MR. WOODLAND.
Soloist: MISS MARGARET BALL.

At 55, STATION ROAD.
MONDAY, 2-45, LADIES' PUBLIC CIRCLE.
WEDNESDAY, 7-30, PUBLIC MEETING.

SUNDAY, APRIL 28TH, MISS GANTZ.

**Bounds Green Christian Spiritualist
Church,**
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, APRIL 21ST, at 6-30,
MISS MARION MORETON,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

**Bowes Park and Palmer's Green
Spiritualist Church,**
PRINCE'S HALL, GREEN LANES.
PALMER'S GREEN.

SUNDAY, APRIL 21ST, at 11,
MRS. EDWARDS.
At 7, Mrs. E. A. CANNOCK.
WEDNESDAY, at 8, Mrs. B. STOCKWELL
Shafesbury Hall, adjoining Bowes
Park Station.

Chiswick Christian Spiritualist Church,
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, APRIL 21ST, at 11,
MR. BURTENSHAW, Address.
At 6-45, Mr. M. TANNER, Address.
MRS. HAMMERTON, Clairvoyance.
WEDNESDAY, at 7-45, Mrs. STRONG,
Psychometry.

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MINERVA ROOMS, 144, HIGH HOLBORN
W.C.1 (Corner of Bury Street).
(Affiliated to S.N.U.)

FRIDAY, APRIL 19TH, at 7-30,
MR. V. KENNEDY.

SUNDAY, APRIL 21ST, at 7,
MR. C. HALLIDAY.

FRIDAY, APRIL 26TH, OPEN CIRCLE.
SUNDAY, APRIL 28TH, MR. S. FOSTER.

Independent Spiritualist Church,
NEW MORRIS HALL, 79, BEDFORD RD.,
CLAPHAM NORTH, S.W.4.

SUNDAY, APR. 21ST, MRS. RAYFIELD,
Address and Clairvoyance.
THURSDAY, MRS. EDWARDS.
SUNDAY, APRIL 28TH, MR. SERGEANT.

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, APRIL 21ST, at 11, OPEN
CIRCLE. At 3, LYCEUM. At 6-45 for 7,
MRS. BEAUMONT SIGALL,
Address and Clairvoyance.
FRIDAY, at 8, CLAIRVOYANCE.
SUNDAY, APRIL 28TH, MRS. B. STOCK.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD.
CRICKLEWOOD, N.W.2.

SUNDAY, APRIL 21ST, at 6-30,
MRS. L. CAMPBELL,
Address and Clairvoyance.
WEDNESDAY, at 3, CIRCLE; at 8,
MRS. E. MORRIS, Clairvoyance.
THURSDAY, at 3, WHIST DRIVE;
At 8, FREE HEALING.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END

SUNDAY, APRIL 21ST, at 7,
MR. H. WRIGHT.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, Mrs. GOODE.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST
(Opposite the Town Hall.)

SUNDAY, APRIL 21ST, at 3, LYCEUM.
At 6-30, MRS. CARRIE YOUNG,
Address and Clairvoyance.
SUNDAY, APRIL 28TH, MR. A. V. PETERS

Ealing Spiritualist Church,
5, BAKERS LANE, BROADWAY, EALING.

SUNDAY, APRIL 21ST, at 11-15.
MRS. LANGHAM.
At 3, LYCEUM.
At 7, Miss LILY THOMAS.
WEDNESDAY, at 8, MR. HORACE LEAF.

East London Spiritualist Association
ROOM 7, EARLHAM HALL, EARLHAM
GROVE, FOREST GATE (Pass through
Main Building to Second Door on Left).

SUNDAY, APRIL 21ST, at 7,
MR. and Mrs. PULHAM.
SUNDAY, APRIL 28TH, MR. W. A. CODD.

Forest Gate Christian Spiritualist Church
228, ROMFORD RD., FOREST GATE, E.7.

SUNDAY, APRIL 21ST, at 6-30,
MR. M. G. GILES and Mrs. H. SELF.
At 8, PUBLIC CIRCLE.
SUNDAY, APRIL 28TH, Mrs. M. GOODE.
SUNDAY, MAY 5TH, MISS EVA CLARK.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN,

SUNDAY, APRIL 21ST, at 7, Mrs. KING-
STONE.
CIRCLE, 11-30. LYCEUM, 3.
THURSDAY, at 8, MR. W. D. WILDE.
SUNDAY, APRIL 28TH, MR. T. ELLA.

SOCIETY ADVERTISEMENTS.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram
and Buses to "Queen's Head").

SUNDAY, APRIL 21ST, at 7,
MRS. MEURIG MORRIS.
Address and Clairvoyance.
THURSDAY, at 8, Mrs. EDEY,
Address and Clairvoyance.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, APRIL 21ST, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, Mrs. BLANCHE PETZ.
TUESDAY, at 3, Mrs. TUFFNELL. At
7-30, HEALING CIRCLE.
THURSDAY, at 8, PUBLIC CIRCLE.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.

SUNDAY, APRIL 21ST, at 3, LYCEUM.
At 7, MADAME A. DE BEAUREPAIRE
MONDAY, at 3, Miss J. PROUD.
At 8, Mrs. DUNN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, APRIL 28TH, Mrs. PODMORE.

Hackney Independent Lyceum Church
41, PEMBURY ROAD, HACKNEY DOWNS
(2nd Gateway in Downs Park Road on
left.)

SATURDAY, APRIL 20TH, GRAND DANCE
at Sigdon Road L.C.C. School
Admission, 1/-.

SUNDAY, APRIL 21ST, at 3, LYCEUM.
At 6-30, MR. JOHN WAITE,
Address and Clairvoyance.
Circle held after service open to all.
THURSDAY, at 8, DISCUSSION and
CLAIRVOYANCE.
SUNDAY, APRIL 28TH, MISS J. PROUD.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, APRIL 21ST, at 3, LYCEUM,
At 6-30, Mrs. K. JARMAN.
THURSDAY, at 8, MISS DORMIS MOORE.
FRIDAY, at 8, FREE HEALING CIRCLE.

**Harringay Christian Spiritualists
Mission,**
1, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop).

SUNDAY, APRIL 21ST,
FOURTH ANNIVERSARY SERVICES.
At 11, SERVICE. At 7,
MISS MADDISON.
TUESDAY, at 8, FREE HEALING CIRCLE.
MR. CUMMINGS in attendance.
WEDNESDAY, at 8, Mrs. E. ROBINSON.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, APRIL 21ST, at 2-30, HEALING
and OPEN CIRCLE. At 6-30,
Mrs. WORTHINGTON, Address.
WEDNESDAY, at 8, MR. GEO. PRIOR,
Address.
SUNDAY, APRIL 28TH, Mrs. CANNOCK.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON.
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SUNDAY, APRIL 21ST, at 6-45,
MISS JOAN PROUD.
At 8, HEALING CIRCLE.

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Hounslow Spiritual Mission.
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).]

SUNDAY, APRIL 21ST, at 6-45,
MRS. HOLLOWAY.
WEDNESDAY, at 3, LADIES' GUILD.
MRS. LADLEY. At 8, SERVICE.
LYCEUM every SUNDAY at 3.

Ilford Psychical Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, APRIL 21ST, at 7,
MR. HORACE LEAF, F.R.G.S.

THURSDAY, at 3, MRS. M. LINES.
FRIDAY, at 8, MRS. STOCK.
SUNDAY, APRIL 28TH, MR. J. G. POLLARD

Kensington Spiritualist Church,
LINDSEY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, APRIL 21ST, at 7,
ZODIAC, a Teacher in the time of Our
Lord.
MONDAY, at 8, in Small Hall,
MR. H. J. KING.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, APRIL 21ST, at 11,
ADDRESS and CLAIRVOYANCE.
At 6-30, MR. STEPHEN FOSTER.
WEDNESDAY, at 7-30, MRS. MAUNDERS,
Psychometry.
FRIDAY, at 7-45, HEALING CIRCLE.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM.
(Opposite Prince of Wales Playhouse.)

SUNDAY, APRIL 21ST, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, MRS. FLORENCE SUTTON,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN, MRS. N.
MELOY, Address and Psychometry.
At 8, PUBLIC HEALING CIRCLE.
WEDNESDAY, at 8, MRS. G. KENT,
Psychometry.

**Little Ilford Christian Spiritualist
Church,**
THIRD AVENUE, MANOR PARK, E.

SATURDAY, APRIL 20TH, at 7-45, WHIST
SOCIAL.
SUNDAY, APRIL 21ST, at 7, MR. & MRS.
KIRBY.
MONDAY, at 3, MRS. CLEMENTS.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, MRS. D. WILLIAMS.
THURSDAY, at 3-30, Investigators'
Circle, Miss DYKE.
SATURDAY, APRIL 27TH, WHIST SOCIAL.
SUNDAY, APRIL 28TH, MR. WHITMARSH.
MAY 4TH, at 3-30, HOUSEHOLD SALE.

Manor Park Spiritualist Church,
Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, APRIL 21ST, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MRS. E. CLARKE (Barking).
THURSDAY, at 8, SERVICE. At 8,
ALDERMAN D. J. DAVIS.
SUNDAY, APRIL 28TH, MR. PRIOR.

Streatham Christian Spiritualist Church
MADEIRA HALL, MADEIRA ROAD,
STREATHAM (opp. Streatham Station).

SUNDAY, APRIL 21ST, at 11, CIRCLE.
At 3, HEALING CIRCLE.
At 6-30, MR. J. G. POLLARD, Address
MONDAY, at 3, Ladies' Meeting, MRS.
N. MELOY.
WEDNESDAY, at 8, MRS. S. D. KENT.
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* SATURDAYS, at 7-30, Psychometry
* or Clairvoyance.
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Shepherd's Bush Spiritualist Society
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, APRIL 21ST, at 11,
OPEN CIRCLE.
At 6-30, MR. H. CLARK,
Address and Clairvoyance.
THURSDAY, at OPEN CIRCLE

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, APRIL 21ST, at 11,
MR. MASON.
At 3, LYCEUM.
At 6-30, MRS. V. CROXFORD

MONDAY, at 8, MRS. YORKE.
TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 3, MRS. MAUNDER.
THURSDAY, at 8, MRS. G. BYRON.
SATURDAY, at 7-30, SOCIAL EVENING.
SUNDAY, APRIL 28TH, MISS L. GEORGE.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, APRIL 21ST, at 11-15, LYCEUM.
At 3, MRS. PYNE, Address and
Clairvoyance.
At 6-30, THE STRANGER.
WEDNESDAY, at 3, MRS. BROWN,
Psychometry.
At 7-30, MRS. VIOLET CROXFORD,
Auric Lecture and Readings.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, APRIL 21ST, at 11,
MR. A. MACKIE.
At 6-30, MR. MURRAY NASH.
WEDNESDAY, at 8, MRS. K. FILLMORE,
Address and Clairvoyance.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, APRIL 21ST, at 6-45,
MR. WHITE, Address.
MRS. TREDGOLD, Clairvoyance.
WEDNESDAY, at 7-45, MR. SHORE,
Address and Clairvoyance.

**Wood Green Christian Spiritualist
Church,**
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, APRIL 21ST, at 11-15, SERVICE.
At 7, REV. JOSIAH J. WELCH.
WEDNESDAY, at 8, MRS. E. RAYFIELD.
LYCEUM every SUNDAY at 3.

Jewish Spiritualist Centre,
75, HANBURY ST., COMMERCIAL ST., E.

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MONDAY, APRIL 22ND, at 8-30, Lecture
followed by Questions, The President
Clairvoyance, Miss A. ZUITAG.
THURSDAY, APRIL 25TH, No Meeting.
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